1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p. Ra] Sierra Tarascans

556 424 Other types of incorporeal property possibly are the knowledge of the herb gatherers, midwives, and witches. However, there is no sense of property in Cherán concerning this knowledge, and the idea of buying or selling it was not encountered. Such knowledge seems not to be differently regarded from the knowledge of how to farm or to care for animals or make bread.

421 778 556 A unique type of property right is the ownership of certain images of saints and of *mayordomías*. Two cases were encountered. One is the ownership of the *mayordomía* of the Three Kings (*Los Tres Reyes*), January 6. Several men were instrumental in starting this *mayordomía*, formerly celebrated only by the dance of the Europeans (*danza de los Europeos*). Not only did these men put on the first *mayordomía*, they put up funds, aided by contributions, to secure a fine set of images for the *mayordomía*. In subsequent years they decided who should receive the *mayordomía* each year. As one of them said to me, "It looks like this *mayordomía* is going to be a good business." However, he spoke in figurative terms, for, so far as could be learned, the "owners" of the *mayordomía* expected to receive only spiritual rewards and perhaps community approbation.

The second case is the ownership of a miraculous saint. The owners found the saint, erected a chapel, and receive contributions from worshippers. The owners claim that all gifts go to clothe the saint properly and care for the chapel, a statement that is open to doubt although there is no evidence to the contrary.

556 The distribution of wealth in Cherán appears to be relatively equitable. Certainly there are no really wealthy men in Cherán and there are relatively few impoverished individuals. So long as wealth is measured in land and most families in Cherán have a reasonable amount of land, this condition will continue. It is true that people in Cherán talk a great deal about *los ricos* (the rich men). In practice, almost no one can readily identify the rich men. Partly, of course, this is because rich men, in order to avoid envy, are careful not to flaunt their wealth. But it also is an indication that really wealthy men are probably scarce, if not absent. One of the regular assistants, Pedro Chávez, talked constantly about

556 them, houses are essentially portable property
422 like furniture, tools, or cattle.

Little exists in the way of incorporeal prop-
424 erty in Cherán. Perhaps the most important
556 instances are the possession of knowledge of dances or of the texts for the dialogue in such performances as the *pastorela*. Theoretically anyone might pick up this knowledge, but there seems a tacit understanding that this should not be done without the permission of the owner. Such knowledge is valuable, as such persons are paid by the *mayordomos* to teach the performers.